

BRIEFS

SCIENTOLOGY NET IS STREAMING REALITY

NASHVILLE (BP) — The Church of Scientology announced on March 11 the launch of Scientology Network on several Internet streaming services. Scientology, a multi-million-dollar business enterprise that has been accused of being a cult by ex-members, is not Christian but rather teaches that all of a person's problems arise from negative subconscious impulses called "engrams" that build up over a lifetime — or lifetimes since Scientologists believe in reincarnation. The North American Mission Board provides background on Scientology and biblical responses at namb.net/apologetics/scientology.

BILLY GRAHAM PULPIT DISPLAYED AT NOBTS

NEW ORLEANS (BP) — The autographed pulpit used by Southern Baptist evangelist Billy Graham during his 1954 New Orleans crusade was on display in Leavell Chapel of New Orleans Seminary (NOBTS) to honor Graham, who passed away Feb. 21. J.D. Grey, long-time pastor of First Church in New Orleans, asked Graham and his ministry team — including George Beverly Shea and Cliff Barrows — to sign the pulpit during the crusade. When NOBTS built the J.D. and Lillian Grey Mission Apartments and Library, Grey donated the pulpit to the library.

GOSPEL'S FUTURE IS CONFERENCE TOPIC

NASHVILLE (BP) — The Ethics & Religious Liberty Commission in Nashville and The Village Church in Flower Mound outside Dallas will co-host a two-day event titled, The Gospel and the Future of the Church, the weekend before the SBC annual meeting on June 12-13 in Dallas. The pre-conference, held in partnership with Southern Seminary in Louisville, Ky., will be June 8-9 on The Village Church's campus. The main addresses will be live-streamed at eric.com, and video of the sessions will be posted after the event. For more information and to register, visit tinyurl.com/gospelfuture.

Congo crash claims missionary couple

Second couple, vehicle driver suffer injuries in auto accident

RICHMOND, Va. (IMB) — Randy Arnett, 62, and Kathy Arnett, 61, missionaries with the International Mission Board (IMB) of the Southern Baptist Convention, died March 14 from injuries sustained in an automobile accident in the Democratic Republic of the Congo.

The Missouri-native missionaries served as theological education strategists for Africa.

The Arnetts were traveling to a theological training event with fellow missionaries Jeff and Barbara Singerman from Ohio, when the single-vehicle accident occurred about two-hours' travel from Kinshasa, the nation's capital.

The Singermans, who sustained injuries in the accident, were transferred to Kinshasa for medical care. They have since been transferred to Johannesburg, South Africa, for continued care. The missionaries were driven by a Congolese national who also sustained injuries but has been released from medical care in Kinshasa.

"Randy and Kathy Arnett in so many ways represent what is best about the IMB," said IMB President David Platt. "They gave their lives and family for over 30 years proclaiming the Gospel, planting churches, and training pastors and missionaries across Sub-Saharan Africa."

"They did all of this with a zeal for God's name, a confidence in God's Word, and a dependence on God's Spirit. They lived — and



GOOD TIMES — Randy and Kathy Arnett, missionaries with Southern Baptists' International Mission Board who died March 14 in an automobile accident in the Republic of Congo, help celebrate the fiftieth anniversary of Baptist work in the African nation of Cote d'Ivoire in August 2016, walking alongside fellow Christians in a parade for about two miles to the seminary where the observance was held. (IMB photo)

died — for what matters most in this world. They will be missed deeply by their family and friends, our entire IMB family, and men and women across Africa, yet we are looking forward to a reunion with them when one day we will see all the fruit of God's grace in them, for His glory among the nations."

Randy and Kathy Arnett were appointed as Southern Baptist missionaries on Oct. 14, 1986. Following French language study in Tours, France, they moved to roles in theological education in Lomé, Togo.

Randy taught at Ecole Baptiste de Théologie pour l'Afrique Occidentale (Baptist Seminary of Theology for West Africa), and Kathy directed the Bible Correspondence School and served as director and professor in the seminary wives' program.

In 2000, the Arnetts moved to Cote d'Ivoire to coordinate Southern Baptist human needs ministry for West Africa. Kathy also served as regional HIV/AIDS coordinator, responsible

see ARNETTS on p. 6

'I Can Only Imagine' debuts third



LOS ANGELES (BP and local reports) — The Christian drama, I Can Only Imagine, that tells the story of the creation of the 2001 hit song of the same name, opened third at the U.S. box office on its premiere weekend.

The saga of forgiveness and triumph based on the MercyMe ballad brought in \$17 million from just over 1,600 locations March 16-18, based on Box Office Mojo statistics.

The box office total far exceeded industry insiders' advance projections of \$12 million. It was the best opening of a faith-based film since Heaven is for Real opened at \$22 million in 2014.

Affirm Film's Paul, Apostle of Christ opens March 23, followed March 30 by Pure Flix's God's Not Dead: A Light in the Darkness. The latter is the third installment of the God's Not Dead series highlighting freedom of speech and religion, which debuted in 2014 as the highest grossing faith film that year at \$60 million, according to Pure Flix Studio.

I Can Only Imagine, the fourth feature film of co-directors and brothers Jon and Andrew Erwin, has already more than recouped its seven-million-dollar cost, Box Office Mojo said. Word of mouth, media at-

see IMAGINE on p. 7

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From the editor

WILLIAM PERKINS

Most valuable

Pick any church, and chances are there's a most valuable member of the team there who often gets taken for granted even though the church couldn't do without her. Is she the faithful, 30-year organist? Certainly that lady is valuable, but she isn't the person. How about the WMU president, who rallies the troops and helps manage so many important programs around the church? Another good guess, but wrong again.

The answer is: The Minister's Wife. As if to make the point any more unmistakable, many of us are probably thinking right now, "Oooh! The minister is married, isn't he? I must have forgotten." Yes, the minister is married and, to the surprise of a lot of folks, he is married to a living, breathing human being with feelings. We tend to forget that.

Where would we be without this faithful tribe known as ministers' wives? Whether in a church with a single staffer — her husband — or a church with a dozen or more ministers, these behind-the-scenes worker bees are often the real reason church events go so smoothly.

Ministers' duties often mean postponing or even canceling relationship time between a husband and wife that so many of the rest of us take for granted. Much-antic-

ipated (and much-needed) family vacations are disrupted so the minister can return to town to preach a funeral. When the normal problems of raising children in our sin-filled culture show up in the minister's family, his wife knows the pastor is often somewhere else ministering to some other parents or counseling someone else's children.

All too often, she bears these personal burdens alone. The same goes for problems at church and the comments of inconsiderate people who are unnecessarily critical of her husband's ministry or harsh about her family's shortcomings which — unlike most of the rest of us — are committed in a fishbowl for all to see. Ministers' Wives seldom ask for help and never expect pity.

As fellow travelers on life's Christian journey, we should make it a priority to minister to these beautiful sisters every day as well as when they and their families are hurting. They need to know we are praying for them, and they need to know we are willing to lighten their enormous load any way we can help.

Pray it, and then show by your actions and conduct that you meant it when you prayed it. You can be sure there is a most valuable member of your team out there who won't soon forget it.

RULE #1 FOR EFFECTIVENESS IN THE PASTORAL MINISTRY: MARRY WELL.



God's Detours

I learned to drive when finding your way around still involved maps — ones printed on paper. This worked well until you came to one of those big orange triangular "Detour" signs perched unexpectedly on the side of the road. Typically, you are directed off the main road and at times left to your own resources to find your way back to continue the journey.

My life recently took a detour with a cancer diagnosis. Sometimes God takes our lives on detours from the plans we've laid out and the destinations toward which we were headed. Trying to get back to the old road, the former route, is to miss what God wants to do in our lives. As one author puts it, the detour has become the new road.

What do we make of this? Is God playing a mean trick on us, or has He changed His mind about His purpose for our lives? As I have thought and prayed about this, I have come to a new understanding and appreciation for what God might be doing when He interrupts our personal road maps and seeks to take us to a new destination.

Even a cursory reading of the Bible reveals that many of God's choicest servants, men and women, experienced some incredible detours. Abraham was told to leave his homeland and go to a place God would show him (eventually). Ruth, a young bride-turned-widow, journeyed to a foreign land. Peter, Andrew, James, and John left the family fishing business to wander with Jesus, and the Apostle Paul detoured from persecuting the church to being the planter of churches.

These are just a few of dozens of examples. Let me suggest a few possibilities for what God might be up to in the detours of life:

■ **You detoured when you trusted Jesus.** The truth of the Gospel is that we were enemies of God until He intervened and offered us salvation through Jesus. In our old life, we charted our own destination and it was leading us to separation from God. Our repentance — doing an "about face" — represents the first and most important detour as a disciple of Jesus.

■ **Your detour may last for many years before you see the benefit.** Joseph was enjoying his time as the favorite son



Guest opinion
with Van Kicklighter

of a wealthy father, then his brothers threw him in a pit and left him for dead. He was sold into slavery to a foreign king and later thrown in prison, even though he did nothing wrong. Quite a life-changing detour! After decades and several more detours, Joseph's position in the foreign land was used by God to meet the need of his people in a time of severe famine.

■ **Your detour may have a Kingdom impact.** Saul, who became the Apostle Paul, may have had the most dramatic detour recorded in the Bible. From hunting down and wanting to kill followers of Jesus, he became the greatest missionary ever, planting churches all over the known world. Only in heaven will we know how many people came to be followers of Jesus because of Paul's ministry. This was certainly not his original life's ambition, yet you and I heard the Gospel because of Paul's dramatic detour.

■ **Your detour may be for the blessing of others.** Abram was a herder of livestock. God told him to leave home and set out for a place that God would show him. Not only would God bless Abram, whom he renamed Abraham, but "all the peoples on earth will be blessed through you" (Genesis 12:3). Abram's detour resulted in all the nations of the earth being blessed so don't get in a hurry to get back to your original route. Allow what seems like a detour to be the new route of obedience for your life.

Kicklighter is associate director for the Illinois Baptist State Association's church planting team. This column first appeared at the Illinois Baptist newsjournal (illinoisbaptist.org) and appears here courtesy of Baptist Press. Edited for style, clarity, and length.

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Rise in exorcism interest troubles seminary prof

ROME (BP) — "Can a Christian be demon possessed? No," said Southern Seminary theology professor Stephen Wellum in a video posted on the seminary's website Feb. 28.

He was responding to reports of increasing exorcism requests from religious groups such as the Roman Catholic Church by people who believe they are demon possessed and an exorcism is their only hope of sending the evil spirit fleeing.

"To be demon possessed would mean one is outside of Christ, one is dead in their sins, one is under the power of the evil one," Wellum said in the video. "Can Christians, though, battle against principalities and powers? Is Satan a roaring lion who's trying to deceive and lead us astray? Yes, but that's quite different than possession," Wellum said, noting believers have power over Satan.

The 13th annual course on "exorcism and the prayer of liberation" — a Catholic class on "casting out 'impure spirits'" among other topics — is scheduled April 16-21 at the Catholic Church's Pontifical Athenaeum Regina Apostolorum in Rome, according to a press release.

This year's course has drawn some media attention in light of a February Vatican Radio report summarized in English by USA Today of a threefold increase in demand for Catholic exorcists in Italy alone.

Italian priest Benigno Pallila told Vatican Radio, "We priests, very often, do not know how to deal with the concrete cases presented to us," according to USA Today's translation. He added, "A

self-taught exorcist certainly meets errors."

The Catholic News Agency has reported on exorcism at least three times thus far in 2018, including a January report that the demand for exorcisms in Ireland "has risen exponentially."

The Catechism of the Catholic Church, an official statement of Catholic doctrine, claims, "The solemn exorcism, called 'a major exorcism,' can be performed only by a priest and with the permission of the bishop. The priest must proceed with prudence, strictly observing the rules established by the Church."

"Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church."

The Catholic Church's teachings on demonic activity and the priest's role in fighting it appear to differ from the doctrine articulated by Wellum in Southern's "Honest Answers" video series.

Nonbelievers can be "controlled" or "possessed" by demons, Wellum said, citing Ephesians 2:2. "Yet all believers 'can resist. We have power over him. Satan's power has been defeated at the cross and in the resurrection."

"He no longer can hold death over our heads. He can no longer hold sin over our heads," Wellum said.

The Billy Graham Christian Worker's Handbook, published by the Billy Graham Evangelistic Association, recommends several biblical strategies by which all followers of Christ can resist Satan's attacks and temptations to sin:

■ "Confess all known sin

(1 John 1:9) with the understanding that the sin is to be abandoned."

■ Be alert "to Satan's designs and intentions" (1 Peter 5:8).

■ "Put Satan in his place," as when Jesus rebuked him verbally in Matthew 16:23.

■ "Use Scripture" (Matthew 4:1-11).

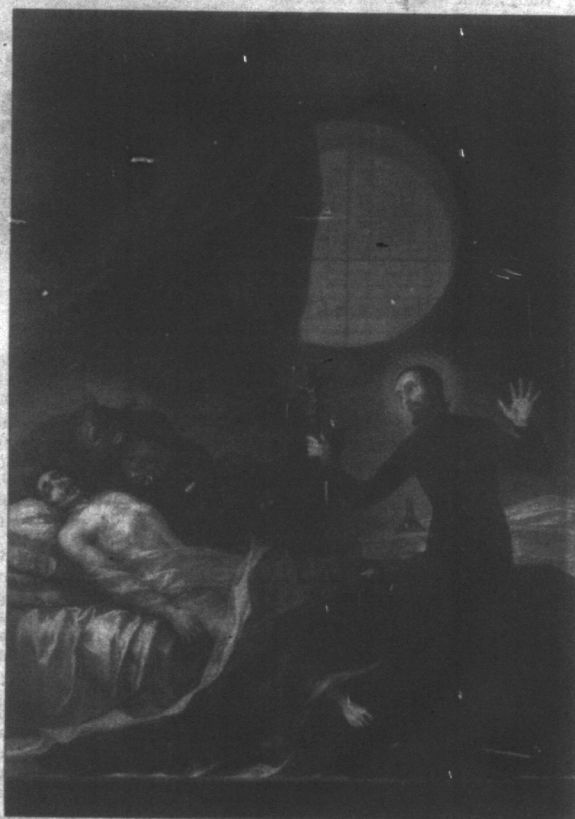
■ Prioritize "intimate, daily devotional time with the Lord," which "will help us resist Satan and result in his fleeing" (James 4:7-8).

"Satan will have no power or influence over the Christian who submits constantly to the dominion of Christ, to the authority and illumination of the Word of God, to the discipline of prayer, and to involvement with a dynamic group of Christian believers. This is what is meant by putting on the 'whole armor of God, that you may be able to stand against the wiles of the devil' (Ephesians 6:11)," according to the Graham handbook.

Following a 2010 meeting on exorcism organized by Catholic bishops in Baltimore, Southern Seminary President R. Albert Mohler Jr. explained why evangelicals "do not have a rite of exorcism, like those prescribed by the Catholic Church in which clergy members recite prescribed words to supposedly drive away a demon."

To adopt such an invention would be to surrender the high ground of the Gospel," Mohler wrote in a commentary. "We are engaged in spiritual warfare every minute of every day, whether we recognize it or not."

Proclamation of the Gospel is the church's greatest weapon against demon possession,



Painting of Jesuit priest Saint Francis Borgia (1510-1572) performing an exorcism, by Francisco José de Goya y Lucientes (1746-1828), commonly known as Goya. A Spanish romantic painter and printmaker, Goya is considered the last of the Old Masters. (Public domain)

Mohler wrote. "There is nothing the demons fear or hate more than evangelism and missions, where the Gospel pushes back with supernatural power against their posses-

sions, rendering them impotent and powerless."

"Every time a believer shares the Gospel and declares the name of Jesus, the demons and the Devil lose their power."

New Billy Graham collections released from archives



(NASHVILLE (BP) — Two new collections reflecting the ministry of the late Southern Baptist evangelist Bill Graham, including notebooks documenting his personal relationships with each U.S. president from Harry S. Truman to Barack Obama, were opened to the public on March 19.

Maintained by the Billy Graham Center Archives at Wheaton College in Illinois, the collections also cover Graham's interactions with other world leaders, his evangelistic campaigns, his work with the Billy Graham Evangelistic Association (BGEA), and a wide range of other topics.

"These collections are a treasure house for anyone interested in Rev. Graham, American evangelicalism, or

"These collections are a treasure house for anyone interested in Rev. Graham, American evangelicalism, or global Christianity, among many other possible subjects."

Bob Shuster

Wheaton archivist

global Christianity, among many other possible subjects," said Wheaton archivist Bob Shuster in a statement.

"People will benefit from Rev. Graham's generosity in making them available for many years to come," Shuster said.

Graham and the BGEA had embargoed the two collections until after his death, and some documents within the collections will remain closed

until 30 years has passed. Some documents have additional restrictions.

The collections include letters, sermons, photos, audio and video files, and other materials.

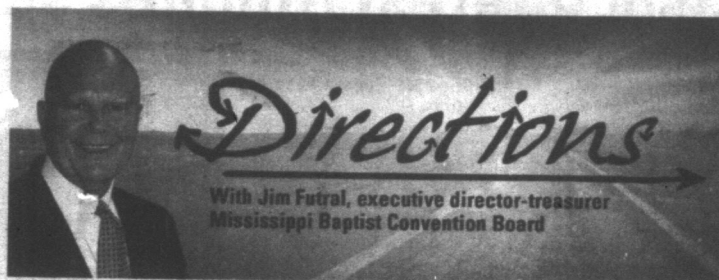
Graham died Feb. 21 at his home in Montreat, N.C. During his lifetime, an estimated 2.2 billion people heard him preach. See link to the Billy Graham Center Archives at tinyurl.com/grahamcollections.

PRESIDENTIAL VISIT — Billy Graham meets with U.S. President John F. Kennedy in the Oval Office of the White House in 1962. (BP photo courtesy of Billy Graham Evangelistic Association)

Today I want you to pause with me and think a little while about clouds. It's not a hard thing to do if you live in Mississippi, especially during winter into the spring months of 2018 because we've had plenty of clouds. In fact, February was the second wettest February in our history of record keeping. We've had a lot of rain, and consequently we've had a lot of clouds. I confess to you that cloudy days are not my most favorite days, but we do need rain and the Lord knows what is best for us.

In the midst of all this wet weather and these rainy days, I was driving down the road in the drizzly wet and had my radio on a Christian radio station. They were playing a variety of songs and tunes some of which I was familiar with and others I had never heard. One came on that I had never heard but it was a catchy tune and an interesting thought. I found myself caught up in it. The expression had to do with clouds being the dust of God's feet. The more I listened to it, the more intrigued I was. What an interesting thought, but then I began to think about it in a negative way, that it's probably a bad thing to insinuate God is walking around up there in the skies and stirring up dust that looks like clouds and is actually a misrepresentation of biblical reality.

I thought to myself, "Well, I don't ever remember reading that clouds are the dust of His feet." In my spirit while I enjoyed the catchy tune and even then thought that in the midst of the clouds and remains and lack of sunshine, you might want to see God at work because the clouds are the dust of His feet. I just didn't feel like it was proper so I recoiled to that truth and while I enjoyed the song, I didn't think it conveyed the right message since it was just kind of a fabrication of thought



Clouds: Dust of His Feet?

that somebody had made up. An interesting imagery, but not really true.

I couldn't get the thought out of my mind. Soon the tune that was on was gone, but I kept thinking about it and the message that it conveyed. Later when I got a moment to study and think about it from a biblical standpoint, I thought I would just try to find that in the Bible. The Bible is filled with things about things. Maybe in some obscure place in the Bible it says that clouds are the dust of His feet. I began to search verse by verse through all the cloud verses in the Bible, and would you believe? Listen, I have read the Bible through numerous times. I have like many of you committed to reading every verse, every word, as I cover the Bible in a year. Obviously, there are verses that I've read, seen with my own eyes, could understand what the words meant, but did not retain them.

As I searched for the cloud verse, I came to Nahum 1:3. Listen to what it says: "The

Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Whoa! There it is. Just like those folks were singing it. I know that Nahum was using beautiful, God-given, poetic license, and come to find out whoever the group was that was singing and whoever wrote the song got there also and presented the wonderful truth from God's Word. Here I am a long way down the pathway of life and I had never seen it like I saw it, never heard it like I heard it that day, and now it is fixed in my mind.

Two things I want point out to myself, and you can listen in. The first is, don't reject things simply because you are not aware of them. I think that applies to a lot of things in life. The way you go about life, the way you relate to people, and even the songs that you hear. I remember years ago when the contemporary song came out that

said, "I am a friend of God." It was a fresh, new, uplifting word that could bless your heart, but I had some folks come to me complaining that the familiarity with God as being a friend is just way out of character and something we shouldn't do. It's just not right to sing that kind of a song. I asked them, "Did you ever hear as you grew up the song that says, 'What a friend we have in Jesus. All our sins and griefs to bear?'" All of our lives we've been singing that beautiful song but with just a little new twist that God wants us to be His friend and that the Bible refers to those who are friends of God — and we reject it because it doesn't fit the familiarity of our thinking. Choose not to do that and maybe dig a little bit deeper and find the truth for your own experience.

The second thing that blessed me and came to life for me is what a beautiful thing they actually are, the clouds. Big, white, billowing clouds or even dark, foreboding, clouds are the dust of His feet. God is alive and well and interacting with His creation to the point that you and I can look up and realize that the clouds are big and strong and widespread as they are, are just offshoots of His involvement with us, like dust from His feet.

When clouds come your way, maybe even today, and sometimes associated with them you fear storms or too much rain or winds and lightning and hail and you get the picture, just remember Nahum 1:3. God gave that to a wonderful, minor prophet, and He gave it to me one day because of a song that led me back to the Bible to discover that the prophet said God said the clouds are the dust of His feet. Enjoy the day, clear sky or clouds. God is at work.

The author can be contacted at directions@mbcb.org.

Staff Changes



WILLIAMSVILLE CHURCH, KOSCIUSKO, announces recent staff changes. From left: Jeremy Tillman has been called as Senior Pastor. He comes with his wife Jennifer & three sons, Ryan, Russ & Reed. Pictured center, Michael Fedrick was recently called as Worship Pastor. He comes with his wife Beverly. Pictured right, Mac Ables has been called as Student Pastor. He comes with his wife Ginny & children, Brooks & Mary Kellum.



FELLOWSHIP CHURCH, RIPLEY, has called Cody Matlock as pastor, effective Apr. 1, with his wife Beth and son Sam David.

College News

Mississippi College is hosting a Cybersecurity Summit Apr. 10 - 11 on the Clinton campus. The conference cost is \$150 for general admission, \$75 for educators and \$30 for students. There is a Tuesday evening session on the Clinton campus that's free and open to the public. Speakers include: Maeghin Alarid, lead policy analyst with Toeroek Associates of Colorado Springs, Colorado. Others are Mark Goldman, a senior executive and board member with SCOUT in Atlanta. Also: Greg Hofstrand, director of SETA Operations with Independent Software of Baltimore, Maryland. For more information, contact Melissa Wiggins at mwiggins@mc.edu or call (601) 925-3874. Other details are available online at mc.edu/css2018.

Revivals & Homecomings

► **Lorena Church, Smith County Association:** Sparks Youth Revival, Mar. 30 - Apr. 1; Paul Spell, speaker; Kingdom First, worship leaders; call (601) 906-3610 for information.
► **Leesburg Church, Morton:** Revival, Mar. 25 - 28; Sun., 10:45 a.m. and 6 p.m.; Mon. - Wed., 6:30 p.m.; Kenny Digby, speaker.

MS POSITIONS

PINE GROVE BAPTIST CHURCH SEEKING BI-VOCATIONAL PASTOR. Resume sent to: 124 Gather Johnson Rd. Magee, MS 39111, pine.grove.baptist@att.net

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FIRST BAPTIST SHANNON'S 150TH CELEBRATION IS 11/2018, and are seeking past staff and members with any photos, history or info. 662-767-3948, contact@fbcshannon.com

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PULPIT SUPPLY AVAILABLE: Retired Southern Baptist Navy chaplain available for Sunday pulpit supply on short notice (pastor illness, vacation, rest, etc.). 100 mile radius of Hattiesburg. Deacon of Hardy Street Baptist Church. Graduate of New Orleans Baptist and Fuller Theological Seminaries. References available. Compensation unimportant. Contact him at 601-408-4608 or bennyhornsby.com

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the

HOUSE TOPS.

Matthew 10:27 NAS

March 22, 2018

HouseTops is a Baptist Record supplement produced by the Mississippi Baptist Convention Board's Communication Services.

IT'S 2018!



Time to apply for scholarships with the Mississippi Baptist Foundation!

Our policy, deadline, and applications have changed. Please visit our website to review the 2018 policy and submit an application before April 30.

Call us at 601.292.3210 or visit www.msmbaptistfoundation.org for more info.

PASTOR/LEADERSHIP DEVELOPMENT

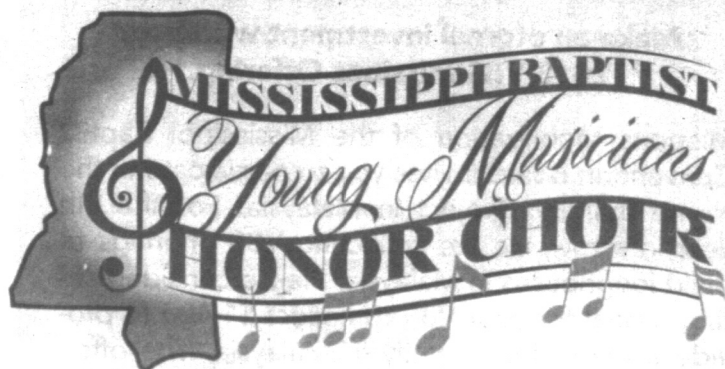
BIVOCATIONAL PASTORS – SAVE THE DATE

P/LD is excited to host Bivocational Pastors/Wives Dialogue Dinners in 2018! The purpose is to discuss new strategies for resourcing Bivo pastors throughout our state based on 2017 survey results.

Join us at one of the following locations:

- April 5 – Hattiesburg • April 19 – Grenada
- April 12 – Flowood • April 26 – Gulfport

For additional information, contact the Pastor/Leadership Development Department at vclary@mbcb.org or 601-292-3305.



Young Musicians Honor Choir CONCERT

Saturday, April 21, 2018

6:30 p.m.

Brandon Baptist Church

Contact the Church Music Department at 601-292-3267 for more information.

2018 MISSISSIPPI BAPTIST SPEAKERS' TOURNAMENT

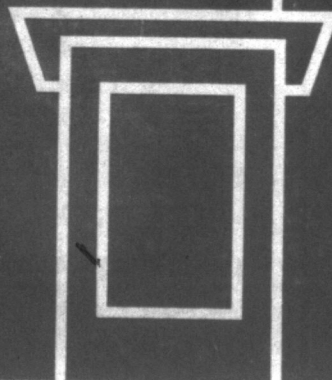
BRANDON BAPTIST CHURCH
BRANDON

SATURDAY, APRIL 14, 2018

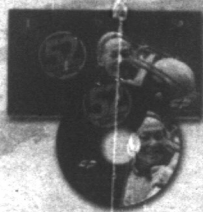
REGISTRATION: 10:00 A.M.

SPEECHES DUE TUESDAY, APRIL 3

CONTACT DISCIPLESHIP AND FAMILY MINISTRY AT
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SENIOR ADULT DAY RETREATS

MAY 15
First Baptist Church
Tupelo

MAY 17
First Baptist Church
Vicksburg

MAY 22
First Baptist Church
Columbia

These day retreats are **FREE** and will go from
12:30-4:00 p.m.

NO REGISTRATION IS NEEDED!

Contact the Discipleship & Family Ministry Department at 601-292-3284 or
tpresson@mbcb.org for more information.

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group>>>> to TEAM

Building A TEAM with a Gospel MISSION!

MAY 10, 2018

9 a.m. - 3 p.m.

**BROADMOOR
BAPTIST CHURCH**

Visit www.mbc.org/mt or contact the Pastor/Leadership
Development Department at vcclary@mbcb.org for more info.

MISSISSIPPI MISSIONS MOBILIZATION

CONNECTING » GOSPEL » RELATIONSHIPS

**Make an eternal investment with your
2018 VBS Missions Offering.**

Missions Mobilization of the Mississippi Baptist Convention Board invites you to participate in the Home Building Project in Malaysia. For the 8th year in a row, we are collecting VBS offerings to build longhouses in Malaysia. Please consider setting a goal for your VBS to collect \$1,400 to provide a home for a family in Malaysia. The offerings received will purchase the building materials. Missions Mobilization will send the volunteer construction teams to provide the labor, alongside the Malaysian families. In the past six years, 608 decisions have been made for Christ and 371 homes have been built.

Visit <https://tinyurl.com/MSLonghouse> for promo materials.
Contact Missions Mobilization at 601-292-3398 or
cmunn@mbcb.org for more information.

2018 MISSISSIPPI BAPTIST PREACHING

CONFERENCE

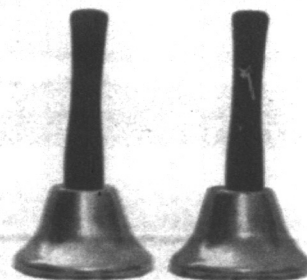
APRIL 9-11, 2018

Register today at tinyurl.com/preach2018 and contact Pastor Leadership Development at velary@mbcb.org for more information.

Mississippi Baptist Handbell Festival

April 13-14, 2018

First Baptist Church, Raymond



Contact the Church Music Department at cwtaylor@mbcb.org or 601.292.3267 for more information.

STATE BIBLE DRILLS

Weekday Drills
2:00 p.m. - 5:00 p.m.

Saturday Drill
10:00 a.m. - 1:00 p.m.

Tuesday, April 17
FBC, McComb
Emmanuel BC, Grenada

Thursday, April 19
Harrisburg BC, Tupelo
Cartersville BC, Petal

Saturday, April 21
Crossgates BC, Brandon
Poplar Springs Dr.
Meridian

Tuesday, April 24
FBC, Madison
Hillcrest BC, New Albany

Thursday, April 26
FBC, Starkville
North Oxford BC, Oxford

Saturday, April 28
FBC, Clinton
(Selection Tournament)

Visit <http://www.mbcb.org/bible-drill> for more details and resources.

Contact the Discipleship and Family Ministry Department at tpresson@mbcb.org for more info.



SMACK Camp

(Summer Music & Arts Camp for Kids)

• July 10-14, 2018
Pearl River Community College
Poplarville, MS

• July 17-21, 2018
Blue Mountain College
Blue Mountain, MS

SMACK camp is designed for kids who have completed 3rd-6th grades.

Please contact the Church Music Department for registration forms and more information at 601-292-3267 or visit <http://www.mbcb.org/church-growth/church-music>.

Pray this day for...

March 23 - April 5, 2018

"praying at all times in the Spirit... To that end keep alert with perseverance, making supplication for all the saints..."
Ephesians 6:18 (ESV)

Pray for: **David & Regina White**, missionaries ministering to American Peoples through church planting & church/home outreach evangelism.

Pray for: **Charles & Shannon Worthy**, missionaries ministering to European Peoples through community outreach/encounter.

Pray for: **James & Mary Adair**, missionaries ministering to Sub-Saharan African Peoples through church planting & church/home outreach evangelism.

Pray for: **Bethany Allen**, missionary ministering to European Peoples through community outreach/encounter.

Pray for: **David & Laurie Bledsoe**, missionaries ministering to American Peoples through general evangelism & church/home outreach evangelism.

Pray for: **Kaye Brooks**, missionary ministering to American Peoples through church planting.

Pray for: **Karl & Peggy Wallace**, missionaries ministering to American Peoples through mission administration & church/home outreach evangelism.

Pray for: **Matthew Burke**, missionary ministering to European Peoples through general evangelism.

Pray for: **Rebekah Clark**, missionary ministering to European Peoples through youth evangelism.

Pray for: **Cindy DeMars**, missionary ministering to European Peoples through church/home outreach evangelism.

Pray for: **Guy DeMars**, missionary ministering to Sub-Saharan African Peoples through hospitality coordination.

Pray for: **Aaron & Tiffany Epps**, missionaries ministering to American Peoples through general evangelism & church/home outreach evangelism.

Pray for: **Shella Flowers**, missionary ministering to European Peoples through administration.



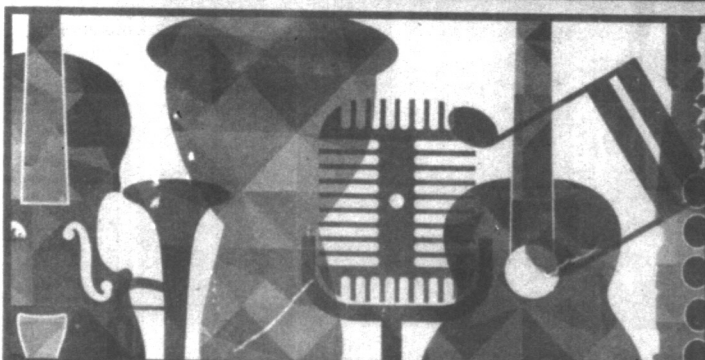
HeartSong Music Youth Camp

(6th-12th Graders)

June 26-30, 2018

Southwest Mississippi Community College
Summit, MS

Please contact Church Music for registration forms and more info at 601-292-3267 or visit <http://www.mbc.org/church-growth/church-music>.



MISSISSIPPI BAPTIST SENIOR ADULT CHOIR FESTIVAL

5.8.18

McLaurin Heights Baptist Church

Register at <https://tinyurl.com/SenAdultChoirFest> and contact Church Music at 601-292-3267 for more information.

keeping your CHURCH OUT of court

Reverend Michael Lee, Pastor/Leadership Development Department director, is available to dialogue about legal issues or to lead meetings or conferences on site. To purchase a notebook(s) for you or your church, please contact Vesta Clary in the P/LD Department at 601-292-3305 or vclary@mbcb.org.

Cost of notebook is \$10.

HOUSE TOPS

Greeting methods an important item on visitors' lists

NASHVILLE (BP) — Church guests can expect multiple greetings and may even leave with a gift if pastors have anything to say about the subject of making visitors feel appreciated, according to a LifeWay Research study released March 14.

LifeWay Research is the arm of LifeWay Christian Resources of the Southern Baptist Convention in Nashville that specializes in surveys about faith in culture and matters that affect churches.

The study from LifeWay Research, which was conducted Aug. 30-Sept. 18, asked 1,000 Protestant pastors what their churches do to welcome guests.

"The Bible is full of verses on hospitality, so churches should be full of hospitality as well. Congregations should strive to create environments where guests are fully welcomed," said Thom S. Rainer, president and CEO of LifeWay Christian Resources.

According to the study, the average pastor believes their church does six different things to successfully welcome guests.

"Pastors are eager to say their churches are actively welcoming visitors to their services," said Scott McConnell, executive director of LifeWay Research.

Virtually every church does something, the study shows. Fewer than one percent admit making no effort to welcome guests.

Tops: meet pastor

Ninety-six percent of churches surveyed say they provide an opportunity for guests to meet the pastor and have greeters at the entrance of their building (95%).

Eighty-three percent ask guests to complete cards, while 78% have a central location where guests can learn about the church. Sixty-nine percent set aside time during the service for regular attendees to welcome guests. Sixty-five percent periodically host information sessions for new people to learn more about the church.

Fewer pastors say their church has books in the pew for all attendees to indicate their presence (44%). Twenty-four percent have greeters in the parking lot. Seventeen percent ask guests to stand during the worship service.

Forty-two percent say they offer a gift to visitors. Of those who use gifts, the most popular are a mug or cup (38%), food (25%), a welcome packet about the church (25%) or a pen (23%). Less popular gift items include a bag (18%), a book (14%), a bookmark (5%), a gift card (five percent), or a Bible (four percent).

Two percent of churches say they do something else to welcome guests, such as following up by mail (two percent), with a personal visit (two percent), with a phone call (one percent) or with an email (one percent).

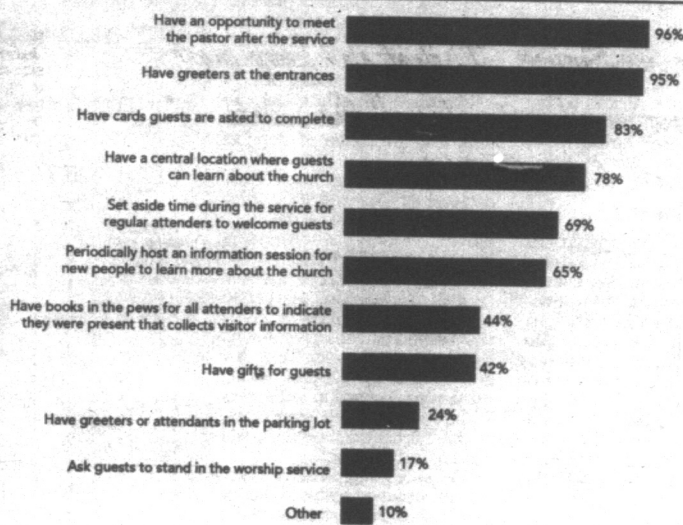
Looking in mirror

Rainer, author of *Becoming a Welcoming Church*, said despite the numerous ways churches affirm they reach out to guests, congregations should ask tough questions about themselves.

"Churches often believe they are a friendly church because the members are friendly to one another, but they don't think about walking in the shoes of first-time guests," he said. "Welcoming those new to the church has to be the

How churches welcome guests

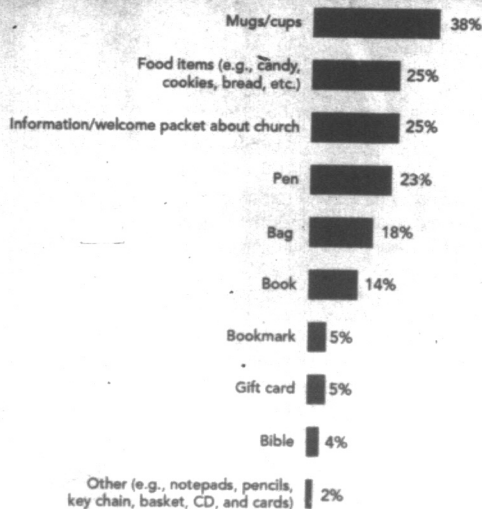
Among Protestant pastors



Notes: None of these <1%. Respondents could select all that applied.

Types of gifts churches give guests

Among Protestant churches that give gifts to guests



Notes: Respondents were asked to specify all gift types.

- periodically host information sessions for new people (85%).
- set aside a time for regular attendees to welcome guests (76%).
- have greeters in the parking lot (57%).
- offer gifts to visitors (59%).

"In many ways, larger churches have developed systems to accomplish what may come more naturally in smaller churches," McConnell said. "Because of their size, bigger churches have to enact plans that may happen spontaneously elsewhere."

To stand or not

In his years of church consulting prior to accepting the top job at LifeWay, Rainer found specific times of greeting during the worship service to be one of the most polarizing methods of welcoming guests. If not done extremely well, those moments can often be awkward for the people churches are trying to welcome, he said.

"Stand-and-greet times could be part of a welcoming experience for guests, but church members would need clear and firm guidance on being friendly to guests before and after the service," he said. "Friendliness only during stand-and-greet times can do more harm than good."

Overall, only 17% of churches ask guests to stand during the worship service, but certain churches are more likely to do so than others. Seventy-seven percent of African-American pastors say their church asks guests to stand.

Twenty-three percent of pastors in the West say their churches ask guests to stand. Fifteen percent of churches in the South and 14% in the Midwest ask guests to stand.

Large churches with more than 250 people in attendance are the least likely to ask guests to stand (nine percent). Churches with attendance of fewer than 50 people come in at 22% while churches with attendance between 50-99 people come in at 18%.

"Large churches often assume guests will make themselves known," McConnell said. "There's no real place for a visitor to hide in a small church."

Regardless of church size, McConnell said, pastors recognize the importance of being welcoming. "Churches want to make the most of the opportunity with a guest when it comes. With all that churches say they do for visitors, the bar is set high for being a welcoming church."

Methodology

The phone survey of 1,000 Protestant pastors was conducted Aug. 30 to Sept. 18.

The calling list was a stratified random sample, drawn from a list of all Protestant churches. Quotas were used for church size. Each interview was conducted with the senior pastor, minister, or priest of the church contacted. Responses were weighted by region to more accurately reflect the population. The completed sample is 1,000 surveys. The sample provides 95% confidence that the sampling error does not exceed plus or minus 3.2%. Margins of error are higher in subgroups.

For more information on this study, visit LifeWayResearch.com.

constant and intentional posture of the entire congregation."

Big/small methods

Larger churches tend to welcome guests differently than smaller churches.

Those with attendance of fewer than 50 people are the most likely to say they have an opportunity for guests to meet

the pastor after the service (98%) and ask guests to stand during the worship service (22%).

Meanwhile, pastors of churches with attendance of more than 250 people are the most likely to say they:

- have cards for guests to complete (96%).
- have a central location for guests to learn more about the church (88%).

ARNETTS

cont. from p. 1

for the research and development of church and team HIV/AIDS responses for West Africa.

In 2003, Randy became the West Africa research and analysis coordinator. From 2004-09, he served as West Africa regional leader still based in Cote d'Ivoire. Kathy became the regional events coordinator for West Africa, organizing large-scale meetings, mid-term conferences, and training events.

From 2009 until their deaths, the Arnetts were theological education strategists for Africa. They were responsible for networking with seminaries worldwide and assisting national theological institutions in improving their effectiveness.

They also taught at the Institute Baptiste pour la Formation Pastorale et Missionnaire (Baptist Institute for Pastoral and Missionary Formation) in Côte d'Ivoire, in subjects such as evangelism, missiology, cultural anthropology, and Baptist history.

Joyful rapport

"What stands out to me about Randy and Kathy was their love for Africans and the exceptional rapport they had with them," said Roger Haun, who served alongside the Arnetts in Africa. "This rapport came from the fact that Randy and Kathy were joyful people, always smiling, and Randy was often teasing and joking with people and always sharing in their lives."

Haun, who now serves as director of the personnel service center in IMB's headquarters in Richmond, Va., and his wife Sarah knew the Arnetts for the duration of their careers as missionaries. They served together on leadership of the West Africa re-

gional team, they lived as neighbors in Africa, and their children attended school together.

The last time the Hauns were with the Arnetts in Africa was the celebration of the fiftieth anniversary of Baptist work in Cote d'Ivoire in August 2016.

"Many participants were marching about two miles from the nearby town to the seminary where the celebration was held," Haun said. "Randy and Kathy were right there in the middle of it, singing and dancing the whole distance with the African participants under the hot African sun, rejoicing with their African brothers and sisters in Christ."

Lasting influence

Colleagues of the Arnetts noted how their lives impacted the work of theological education strategy in Africa and around the world.

"Randy and Kathy were long-term missionaries who epitomized what being a missionary is," said, Chuck Lawless, who serves as team leader for IMB theological education strategists. "They were no longer North Americans taking the gospel to Africans. In some ways, they had become Africans taking the gospel to other Africans."

"The Arnetts were theological trainers who knew well the importance of contextualizing our training approaches. We will miss

them greatly, but their influence will continue for generations."

'Pentecostalization'

In the preface to his doctoral dissertation at Southern Seminary in Louisville, Ky., Randy wrote that he discovered through his study "that my missiology, birthed in the crucible of practice, holds up in the heat of academic inquiry. Indeed, I have adjusted and strengthened my thinking, but the foundation stands firm."

The dissertation later became the book titled, *Pentecostalization: The Evolution of Baptists in Africa*.

"Many students begin their doctoral studies with a dissertation topic in mind. I did not," Randy recalled. "About two years into the program, I encountered a word in an obscure article that caught my attention — pentecostalization. The term captured that which I had observed among West African Baptists. Thus, the quest began, the quest of placing the pentecostalization of Baptists in the crucible of academic inquiry. And, it has been an insightful and enjoyable quest."

He added, "God called me to missions and gave the faculty of scholarship. My insatiable desire for understanding comes from Him. Thank you for your goodness and mercy that makes all this possible."

BIBL i O C i P H E R

UYWRBYQ WP RBYQY PFAGFRWDU WU

FUT DRBYQ; ODQ RBYQY WP UDUY

DRBYQ UFHY KULYQ BYFGYU CWGYU

FHDUC HYU, EBQYMT EY HKPR MY

PFGYL.

FJRP ODKQ: REYAGY

Clue: J = C

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Romans 12:2

By Charles Marx, 1932-2004, © 2005

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Submission Guidelines

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention. News items and/or photographs depicting benefits and activities for secular or outside organizations will not be published.

Preferred method: news may be submitted electronically to the e-mail address below, and must be included in the message segment of an e-mail form. Secondary method: news may be typewritten or neatly printed on 8 1/2 by 11-inch paper and mailed. All articles must be received in writing; no articles will be accepted over the telephone. Due to ever-present virus threats, no text attachments will be accepted. Photograph attachments in JPEG format are permissible.

Please make articles concise. Include the who, what, when, where details of the story, along with a contact person's address and telephone number.

Photographs must be submitted electronically

via e-mail, as attachments in JPEG format. **Hard copy photographs mailed through the postal service will not be accepted.** Photographs must be clear, sharp, and well-lighted. Photographs must depict people. No landscape, building, or object-only photographs will be printed. Photographs containing inappropriate gestures and objectionable clothing will not be published. Cell phone photographs and other low resolution items that do not reproduce well on newsprint are generally not publishable.

There is no guarantee that news items and/or photographs will be published, and unsolicited material will not be acknowledged or returned. All news items are subject to editing, and all photographs are subject to cropping. News items and/or photographs can be published one time only. Deadline for submitting news is one week prior to requested publication date. Articles that are not date-sensitive will be published on a space-available basis. These guidelines are not meant to be exhaustive.

Submit news to The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. FAX: (601) 292-3330. E-mail: baptistrecord@mbcb.org.

Need a light?

Jesus said, "I am the light of the world. Whoever follows me will not walk in darkness but will have the light of life." (John 8:12)

Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you. (I have sinned.)
2. I want forgiveness for my sins and freedom from eternal death. (I repent.)
3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)
4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)
If you make a decision for Christ today, contact a local Southern Baptist church for spiritual guidance.

Stewardship of Influence • 1 Corinthians 9:19-27; 10:31-33; 11:1

Grab a piece of paper and a pen, and without much thought, jot down the names of five people (either past or present) whom you consider persons of considerable influence (good or bad). Now, write down five more names of people who have had a profound influence on your personal life.

Hmmm, the two lists look quite different, do they not? Your first list may include political and other public figures, biblical characters, famous writers or inventors, or great trailblazers of bygone eras. But your second list may include a teacher who nurtured your love of learning, a caring relative, friend or co-worker who supported you during a particular struggle, or a spiritual mentor who invested considerable time nurturing your faith. These probably won't make it into any "who's who" list. However, they are surely persons of influence to you.

Now, might it surprise you to think someone could have your name on his or her list? You may not see yourself as a person of influence, but, actually, all followers of Jesus are called to be just that! Today's lesson theme is the stewardship of influence; it challenges us to fulfill this area of Christian ministry.

Would you consider the apostle Paul a "people-pleaser"? Surely not in the

way the phrase is used today. But look what he says of himself: "I have made myself a slave to everyone, to win as many as possible" (1 Corinthians 9:19b NIV). What did he mean? Verses 20-22 expand upon this statement. Whether with Jew or Gentile, Paul sought to find common ground as much as possible. His goal in becoming "all things to all people" was that he might gain an audience with them for presenting the gospel.

In addition to seeking to walk in the shoes of others, Paul laced up some spiritual running shoes. Comparing himself to an athlete, he models a tenacious approach to one's spiritual journey, as a runner does to win a race and "get the prize" (vs. 24). Diligent effort - "strict training" (vs. 25) - is required. Those who do this will earn an eternal crown, he emphasizes. Declining to be like a haphazard runner or a shadow-boxer, Paul purposefully and diligently practiced the self-discipline

necessary to achieve his spiritual goals. He wanted to be sure he wasn't "disqualified for the prize" (vs. 27). What was that prize he didn't want to lose out on? Of course, he was secure in his salvation, so it could have been an anticipated heavenly reward of some sort. Or perhaps he simply was referring to his focus, to "press toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14).

In chapter 10 of today's passages, the apostle cautions his readers not to use their freedoms in Christ in ways that might hinder a weaker brother or be questionable to an unbeliever: "Do not cause anyone to stumble, whether Jews, Greeks or the church of God," he warns (vs. 32). We're to bring glory to God in word and deed. The "whether you eat or drink" idea in verse 31 refers to interactions the Corinth church members had with others in the community, and we can apply the concept similarly in

our own day-to-day lives. In verse 33, he re-emphasizes what he said earlier about putting aside his own interests in order to please others, thereby impacting their lives in a positive way: "I am not seeking my own good but the good of many, so that they may be saved."

How different would our lives look to friends, family and co-workers if we adhered to that radical concept...putting others first, seeking their welfare, practicing godly self-discipline, and living out our days fixed on the goal of bringing glory to God in every way possible...and then combining this lifestyle with words of witness, as Paul did?

The Corinthians' spiritual mentor was so certain he practiced what he preached that he offered himself as a role model: "Follow my example, as I follow the example of Christ" (11:1). Could you put yourself forward in your church circle with that confidence? If not, what's preventing it? A critical spirit, apathy, unforgiveness, anger, not using your spiritual giftedness, failure in the face of temptation? As we allow the Holy Spirit to convict, restore, and equip us, we can move toward that goal.

Maniscalco is a member of Emmanuel Baptist Church in Ocean Springs.



Explore the Bible

with Ann Maniscalco

Our Peace • Judges 6:11-16, 22-24

Who doesn't long for peace? We'd love an absence of conflict in our lives, a time with no squabbling or obstacles. Even when we have those moments of peace and quiet, they are often short-lived. But God offers us a far greater and lasting peace, even while facing conflict with others or battling our circumstances. In Gideon's encounter with God, he discovered he could trust God to give the Israelites peace because of who God is.

Peace eludes us when we look at our circumstances (6:11-13).

This is our first introduction to Gideon. He's not exactly what you would consider a first choice for God to use. In this passage, Gideon is actually hiding out in his own land, threshing grain from his own wheat. It's doubtful he was trusting in God; note that he is threshing wheat, concealed in the winepress, afraid that a raiding party would swoop in and steal his grain.

So Gideon probably had a "you talkin' to ME?" moment when the angel of the Lord - likely the pre-incarnate Christ - appeared and said, "The Lord is with you, mighty warrior." (v. 12, Christian Standard Bible). At this juncture, Gideon was anything BUT mighty, and perhaps the angel was being sarcastic.

Actually, Gideon is showing some real cowardice.

His response to the angel points this out... "If the Lord is with us, why has all this happened? ... the Lord has abandoned us and handed us over to Midian." (v. 13). Gideon was looking at circumstances, and was not displaying faith or confidence in God. Fortunately, God specializes in making people into what they ought to be.

Peace eludes us when we look at our shortcomings (6:14-16).

Gideon was a victim of a lack of self-confidence and even self-worth. Actually, he was showing no confidence in God and no confidence of his own ability once empowered by God. All Gideon had to do was obey God in faith, and God would take care of him and the situation he found himself in.

Gideon was convinced that he was the weakest member of the weakest

clan in Manasseh (v. 14). Note, though, that God promised that he would be with Gideon himself, and not necessarily with Israel. "Go in the strength you have and deliver Israel," the angel said in v. 14. "I am sending you." In v. 16, the angel said, "I will be with you." Gideon has been singled out for this one task. He may have been a coward, but he is the one God called on.

Gideon had to be taught - as we all do - that we should obey God in spite of what our circumstances are, what our opinion of ourselves is, and what the possible outcome of our actions might be. Gideon was definitely not at peace now, but it wasn't because God hadn't clearly told him what to expect. It was a matter of a lack of faith.

Historically, God loved to call out individuals who were small, or weak, or uncertain, and mold them into someone they weren't before. To be in the center of God's will, obedient to Him, is to know peace.

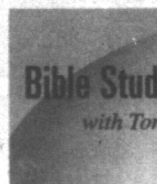
Peace comes to us as we look to God (6:22-24).

Gideon was being called upon to fight a war, a daunting task for sure. God had to assure him of peace before Gideon could move forward. When Gideon realized that he had been in the presence of the angel of the Lord, he had what my Mama would have called a "come-apart." "Oh no, Lord God!" Gideon cries. "I have seen the angel of the Lord face to face!" (v. 22).

The Lord assures him that he won't die, using the words, "Peace to you. Don't be afraid." (v. 23). There are two things to note here. First, Gideon yields to God's direction and guidance. We see in v. 24 that Gideon builds an altar and calls it "The Lord is Peace." The Jews would typically erect a monument in remembrance of a great event. This is the heart of this section - the name of the altar is translated from *Yahweh Shalom*. Gideon understood his place in God's plan. He knew now not to argue with God or question His wisdom.

Second, we should understand that just as Gideon experienced God's peace, Jesus is our peace (Isaiah 9:6; Ephesians 2:14; and Colossians 1:20). Who are we to question Him?

Martin is Associate Editor of The Baptist Record.



Bible Studies for Life

with Tony Martin



IMAGINE

cont. from p. 1

tention, grassroots marketing, and social media sharing helped buoy the film, Lionsgate/Roadside Attractions

said in a March 18 press release.

"This is Roadside's highest grossing opening ever," Roadside Attractions co-president Howard Cohen said. "When we first saw this incredibly

well-crafted, emotional, and moving film, we jumped on the opportunity to work with the Erwins and their team and our partners at Lionsgate... we were not disappointed.

"With an A+ Cinemascore,

we expect I Can Only Imagine will continue to play solidly through the Easter holiday and well into spring."

Cinemascore measures movie appeal by polling theater audiences at major mov-

ies' opening nights to collect demographic information and calculate the movie's grade, according to the company's web site. There is currently only one other A+ film on Cinemascore's new releases score card.

Just for the Record



HILLS CHAPEL CHURCH, BOONEVILLE, ordained Joey Gross as deacon Feb. 25. He is shown with pastor Charles Provine.



At **CALVARY CHURCH, VICKSBURG,** Rose McCollough's preschoolers have been making an Easter scene where they learn about the death and resurrection of Jesus. Also helping is Ernest Miller, a youth helper in Jr. Church.



Students from **NOLA CHURCH, SONTAG,** spent time out of their spring break helping at the Center for Pregnancy Choices of Lawrence County. Keith Stovall, youth minister; Chris Sheppard, pastor.



MCCARLEY CHURCH, MCCARLEY, held a baby dedication Mar. 18. Shown are Chelsea, Luke, and Josh Howard; Chris, Hannah, and Dylan Branson; and Meghan, Easton, and Dale Stewart. Rupert Ingram, pastor.

In other Church News:

► **New Salem Church, McCall Creek,** is hosting a Palm Sunday service, The Hope of Easter, Mar. 25, 11 a.m.; and a sunrise Easter service Apr. 1, 8 a.m., followed by food and fellowship. Jim Kultau, pastor.

► **Cornerstone Church, Greenville,** is hosting OneWay Quartet Mar. 25, 6 p.m.

► **Pearlhaven Church, Brookhaven,** is hosting a concert by Calm Assurance Mar. 25, 6 p.m., followed by a meal and fellowship.



The youth of **BECKER CHURCH, BECKER,** completed True Love Waits and signed Covenant Cards Mar. 11. Shown are the students.



FIRST CHURCH, LUCEDALE, recently licensed Cole Andrews to preach. At the conclusion of the service, he was presented with a framed certificate affirming his call. He is shown with his wife April and his parents, Mr. and Mrs. Mike Andrews. Eddie Davidson, pastor.



BENTON CHURCH, BENTON, presented a Certificate of Appreciation to Harold Middleton, who has served in many capacities locally and statewide with Gideons International. Pastor Charles Moore is shown presenting Middleton and his wife Cecelia with the certificate.



The youth of **HICKORY GROVE CHURCH, LAMAR,** sponsored a Silly Supper to raise funds for their activities. The youth are shown with leader Naomi Burroughs.

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